

WITH ALL THY GETTING, GET UNDERSTANDING.

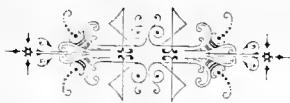
THERE IS NO EXCELLENCE WITHOUT LABOR.

HOLINESS + TO + THE + LORD.

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JUVENILE INSTRUCTOR,

AN ILLUSTRATED MAGAZINE



PUBLISHED SEMI-MONTHLY

Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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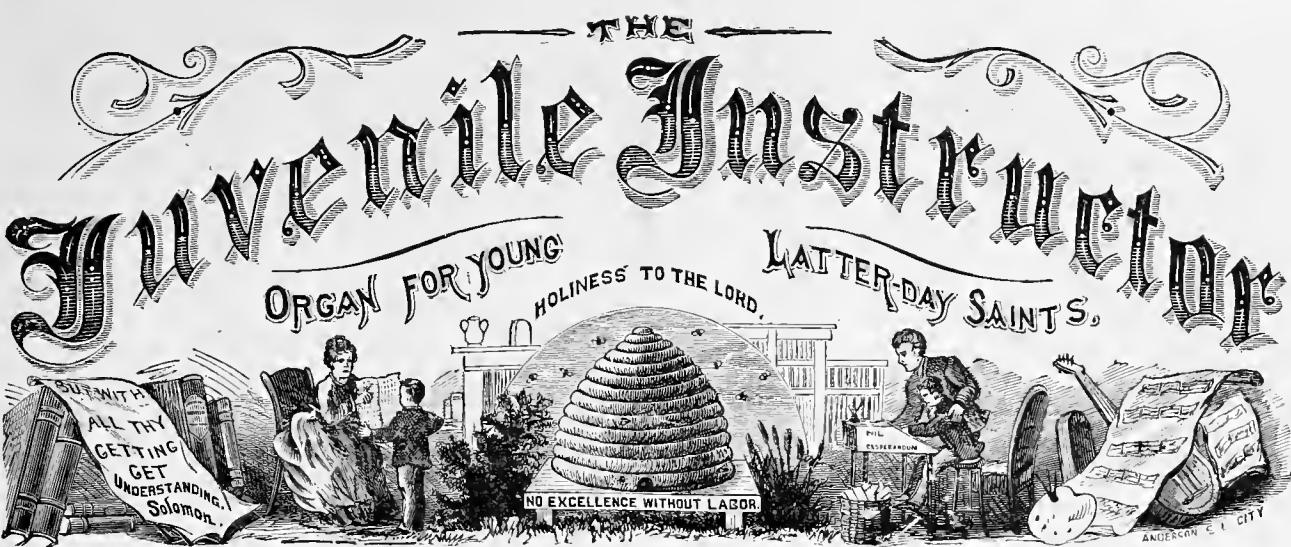
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VOL. XXI.

SALT LAKE CITY, JUNE 1, 1886.

NO. 11.

RUINS OF POMPEII.

IT is quite probable that most of our readers have heard something of the ancient city of Pompeii, which, with that of Herculaneum and Stabiae, was destroyed by the eruption of Mount Vesuvius, in the year 79, A. D.

The illustration shows some of the ruins of this ill-fated city, which have been excavated during the last century or so.

Pompeii was a popular resort of the wealthy Romans, a kind of summer retreat probably on account of its pleasant situation and surroundings. It is said that many of the rich people had villas in its suburbs.

The city was situated near the mouth of the River Sarnus, and commanding a view of the Bay of Naples. It was somewhat damaged by an earthquake in the year 63, A. D.

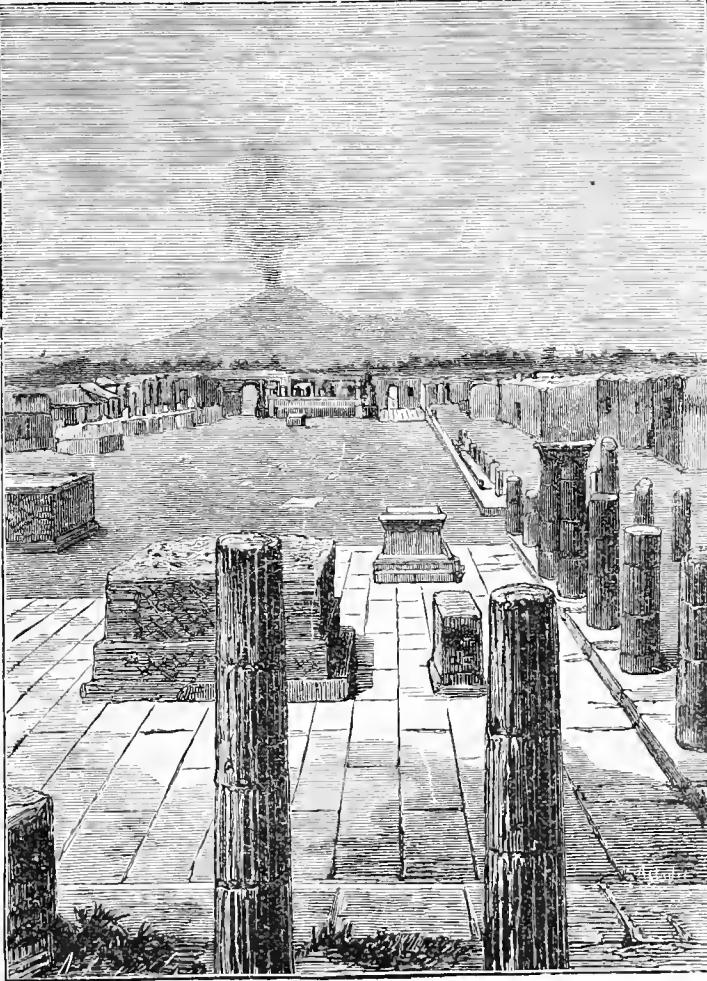
Afterwards it underwent some repairs, but was finally destroyed by that terrible volcanic eruption which occurred as above stated in the year 79, just sixteen years later.

The houses of the city were buried to the top of the first story, not with lava, as some might suppose, but with dust and ashes that fell upon them. This mixed with the water from the disturbed river, which rushed through the streets, formed a kind of mud or cement, which served to preserve for centuries, the articles of furniture and the household goods

that were left after the people had fled. The walls of the buildings were also protected from ruin by the same means. This mixture of ashes and water found its way into the different apartments of buildings, and effectually held the walls and roofs from falling in, otherwise the remains of this city would not have been so well preserved. It appears that most of the inhabitants had time to escape before the city was buried, as but comparatively few skeletons have been found by those engaged in excavating the ruins.

The terrific eruption which caused the destruction of Pompeii also turned the River Sernus out of its course, and raised the sea-beach considerably higher than it was formerly.

In time the site of the city was forgotten, and for sixteen centuries it lay undisturbed beneath a heap of rubbish. As the surface of the country had been changed, the exact location of the city could not be determined. In 1689 some of the ruins were discovered; but not until 1755 were any excavations made. The government of Naples took it in hand to exhume this buried city, and for more than one hundred years the work of clearing away the dirt and ashes has been going on, in order to bring to light the curiosities that might be found below.



It would afford a great deal of interest to visit the museum of Naples and see the great variety of articles which have been taken there from the ruins of Pompeii. It is remarkable how many household articles in use at the present day were also used by the Romans nearly two thousand years ago.

Such things as tables, chairs, beds, lamps, lanterns, jars, vases, bells, ornaments of stone, silver, etc., cooking utensils, such as saucepans, gridirons, colanders, kettles, ladles, and a great variety of other articles found in the modern house have been taken from these ruins. Their houses were built of brick and cement and were plastered with several coats of mortar made of lime and sand. A kind of hard finish was laid on as a last coat, and while it was yet moist pictures and designs were painted on it. The floors were made sometimes of cement inlaid with colored stones forming various designs, and frequently were mosaic. Carpets were also used for covering the floors. Many of the dwellings were fitted up with almost all the conveniences that are to be had at the present day. Toilet articles, such as are now used have been found, including ear-rings, hair-pins, combs, paint for the face, etc.

The excavations that have been made in this town enable us to get a very good idea of the style of architecture, in all its details, that was in vogue at the time its destruction or rather its burial took place. Many other things that help to give an idea of the social life of its inhabitants have been procured by the researches that have been made among the mass of ruins and rubbish that covered the site of this ill-fated city.

THE RESURRECTION. SCIENTIFIC AND SCRIPTURAL

BY ELDER THOMAS W. BROOKBANK.

(Continued from page 146.)

THAT the cherished doctrine of the resurrection is hoary with the ages of eternities, can be proven clearly by the same record which propounds it as an article of our faith. In support of this affirmation we quote from *John v. 19-21*: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the son and sheweth him all things that himself doeth. * * * For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will."

Take this truth in conjunction with another that the same apostle wrote when on Patmos:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth," etc.; and compare both with the affirmation of Jesus, that His doctrine was not His, but the Father's who sent Him, and is it not manifest from these scriptures that Jesus did not, in any sense, originate the doctrine of the resurrection, either before or after He appeared on this earth? The terms, "revelation" and "origination" must not be confounded.

The gospel being everlasting, so also is the resurrection doctrine, and Jesus merely re-enacted laws and performed exploits like those which existed, or even manifested, in the eternities, in other places. This world is not the center of the universe and infidel ideas need expansion to comprehend a little of the immensity of God's saving operations and the universal applicability of gospel laws and doctrines.

Since Jesus taught the resurrection doctrine, He did so because He had seen a resurrection verity. Does not Jesus say as plainly as need be that His Father raises up the dead, and has tested every principle of gospel truth by actual personal experience?

We are aware this declaration will be bitterly antagonized by many; yet, if we propose to stand by the word of God, there is no evasion of the conclusion.

We ask, if the Father and Son are one, as asserted, and equal in glory, honor and dignity—unequivocally equal in all the infinite attributes of a glorified Godhead—why should it shock our sensibilities to predicate certain acts of the Father while we regard them as perfectly consistent with the Son's life and being? There is nothing dishonoring to God in the affirmation, if the chief glory of one person of the ineffable Godhead arises from the part he performs in redeeming a race of human beings, that the greatest excellency of the other must consist, not in borrowing Christ's glory, but in earning a glory of His own as the Son did. Thus we find the scripture, "There is nothing new under the sun," has a far wider application than we are wont to consider.

The assumption is baseless that Jesus is the first Author of the resurrection doctrine; His labor was confined to an extension of the operation that it might include us—a small branch of the human family which exists upon one of the smallest of habitable worlds.

St. Paul, speaking in Christ's behalf, says Jesus "brought life and immortality to light," not to life.

If a revelation, the mere uncovering of what is hid, is a genuine creation, then Jesus or the writers of the Bible may be charged with the origination of the resurrection doctrine, and of the other principles of the gospel. If we purpose, however, to accept the Bible as it reads, the gospel by which we must be judged, and in accordance with whose principles we ought to live, is a borrowed one; and it has saved worlds upon worlds in the eternities, and will continue to do so forever.

The references already made ought to set at rest the question of the eternal antiquity of the resurrection doctrine; but one more passage will be cited: *Psalms, xvi. 10, 11*:

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life," etc.

The prophecy refers to Jesus and is specially peculiar in referring to a *path* that would lead the writer of the last quotation from the regions of the dead to life eternal. A path is a beaten track, a traveled course; and Jesus did not blaze out a new highway, but simply followed in the footsteps of His predecessors who may have been numbered by multitudes, for aught we know. Should any desire additional proof respecting the main allegation of this article, a careful perusal of the scriptures will disclose it in almost every book. Then, again, the Author of the gospel was thoroughly familiar with the law of life by death and originated the resurrection doctrine when He founded nature as it now exists. The correspondence of both demonstrates this.

PHYSIOLOGICAL SCIENCE AND THE RESURRECTION.

In this chapter it is purposed to examine the most important physiological objections that are urged against the verification of the resurrection doctrine. In substance these objections are as follows:

All dead bodies suffer disintegration, or dissolution, by which they are reduced to an invisible, inpalpable dust. These par-

ticles, derived from the bodies of countless generations, float in the sunbeams and are made the sport of every wind; they mingle with the waters and are reduced to gases; they blossom in the flowers, or sway in the lofty pines. Thousands of human beings have perished in the sea, and their bodies have been devoured by fishes. Millions have fallen on the battlefield and their blood and dust have mingled with the soil. Vegetation seizes upon this blood and dust, just as it does upon other nutrient matter, absorbing and assimilating it to plant life. The beasts of the field browse upon the vegetation and in turn they become food for man. Man again dies and the process of dissolution, diffusion and reassimilation is repeated over and over again. To whom, then, in the resurrection shall these atoms belong, since, from the beginning, they have been going this ceaseless round? And probably thousands may lay claim to the same particles, for they have, at different times belonged to all. If one should receive them, how can others rise with the same bodies that were laid in the tomb?

Some, without proper investigation, are disposed to admit the full force of these apparently irresistible arguments and have adopted some hyper-spiritualistic theory of the resurrection. But if our faith in a literal corpse resurrection is weakened by such considerations, it must suffer a total wreck upon the barren and rocky shores of infidelity, if, leaving aside all intermediate agencies in the process of transferring the remains of one dead body into the living organism of another individual, we come at once to the revolting facts of cannibalism, which most convincingly prove the apparent truth of the objection. We find in all such instances that a temporary sustenance, at least, is derived by a living human organism from a dead human corporality, and consequently the same particles, at different times, have formed integral parts of two distinct bodies; and the old question recurs: Whose particles shall they be in the resurrection? How is it possible that the conflicting claims of different individuals to the same atoms can be so adjusted that each one may be resurrected in his entire and complete personality? Is there any provision made by which, in such cases, we can each receive in our resurrected bodies the actual mathematical count of molecules which our friends deposit in the grave as the last sad tribute of respect? It certainly appears that if all contested particles be adjudged to belong to any certain person, let us say to the individual who first incorporated them into his body, all the other interested parties must suffer a corresponding loss; and in some cases the deficiency may involve a large portion of the corporality.

But the resurrection doctrine is true, and there must be some method by which revelation and science can be reconciled in this very important particular. We do not affirm the arguments that shall be produced in the effort to accomplish this labor are true. We shall be obliged to accept the teachings of science, right or wrong, just as we find them, as our premises, and deduce conclusions from them.

Further, let it be remembered this effort is not specially directed to the forming of a theory of the resurrection; but rather to demonstrate that the present teachings of science do not in any essential particular negative the resurrection idea. Confession is made that if the facts are just as set forth by our opponents, any attempt to explain the resurrection doctrine in their light is futile. We directly affirm the initial allegations are not true.

(To be Continued.)

A SMART BOY.

A GENTLEMAN advertised for an office boy. Among the crowd of applicants he selected a very bright boy of fourteen or fifteen, who he judged was the boy he wanted. After some little talk with the youth the gentleman asked him what salary he would expect.

The boy replied, "I think that I should be willing to work very cheap for such a nice gentleman as you appear to be, if you engage me for six months I will agree to work the first week for one cent provided you will agree to double my salary each week."

"I'll take you," remarked the gentleman, decisively. "One cent, two cents, four cents, eight, sixteen," he enumerated. "You won't get much for awhile," he added.

The boy suggested that as this was his first work, he would like to have the agreement drawn up in writing so that he could keep it as a souvenir.

The gentleman being a methodical business man himself, rather liked the boy for making this suggestion. Accordingly the agreement was properly drawn up and two copies made. Things went swimmingly for a time and the gentleman congratulated himself on his good fortune in getting such a good boy.

One day the gentleman was sitting idly in his office and commenced to figure up his boy's salary. These are the figures that confronted him:

First week.	.01	Fourteenth week,	84.92
Second week,	.02	Fifteenth week,	163.84
Third week,	.04	Sixteenth week,	327.68
Fourth week,	.08	Seventeenth week,	655.36
Fifth week,	.16	Eighteenth week,	1,310.72
Sixth week,	.32	Nineteenth week,	2,621.44
Seventh week,	.64	Twentieth week,	5,242.88
Eighth week,	1.28	Twenty-first week,	10,485.76
Ninth week,	2.56	Twenty-second week,	20,971.52
Tenth week,	5.12	Twenty-third week,	41,943.04
Eleventh week,	10.24	Twenty-fourth week,	83,886.08
Twelfth week,	20.48	Twenty-fifth week,	167,772.16
Thirteenth week,	40.96	Twenty-sixth week,	335,544.32
		Total,	\$671,088.63

When the gentleman had footed up this column he began to get excited; great drops of sweat stood on his forehead.

He tried to induce the boy to give up the agreement. But the boy wanted \$1,000 for it. With the aid of the boy's parents he succeeded in getting the agreement; but he was more careful in making this bargain next time.

MAN'S CAPACITY LIMITED. —The power, indeed, of every individual is small, and the consequence of his endeavors imperceptible, in a general prospect of the world. Providence has given no man ability to do much, that something might be left for every man to do. The business of life is carried on by a general co-operation, in which the part of any single man can be no more distinguished than the effect of a particular drop when the meadows are floated by a summer shower; yet every drop increases the inundation, and every hand adds to the happiness or misery of mankind.

SURELY he is not a fool that hath unwise thoughts, but he that utters them.

FOR OUR LITTLE FOLKS.

TELL THE TRUTH.

It is always best to tell the truth. It is much easier to speak truthfully than to say that which is untrue. It needs no study or labor to become honest and truthful. The only way to get respect, and to be trusted, and to live in peace and happiness is by living an honest, upright life. There is nothing gained by telling lies, or by taking a dishonest course in life. Some day our bad actions will become known to others, and they will despise us, and we will be brought to shame and disgrace.

The following incident will show the folly of telling lies.

A little boy who had been sent to school by his parents, one day took it into his head to contrive some way to avoid going to the school room as usually. The only plan he could think of was to tell his parents a lie. The day he did not wish to go to school he pretended that he was not well enough. He spoke in such a whining way that his mother thought there was really something the matter with him, and she allowed him to stay at home for the day.

It was in the Springtime of the year, just the day before closing the school for the Summer. The reason he did not want to go that day was because he had been rather careless, and neglected to learn his lessons well; and he did not want to get up and make mistakes, to be laughed at, on this the examination day. He thought the examination would continue for another day and was anxious to stay at home again, but his parents concluded that he was able to go.

He objected to leaving home on the second morning, and it was only after much persuasion that he would start.

When he reached the school-house, which was nearly an hour after the time of commencing school, he was surprised to find it vacant.

He learned from the janitor who lived near by that on the previous day arrangements had been made to spend that day in pic-nicking in a beautiful grove, which was several miles from the school-house. He knew nothing of this until then; as he had not attended the school the day before.

It was now too late. The distance to the grove was too far for him to walk, and he missed this rare treat. It however, taught him a useful lesson which he did not soon forget.

A LETTER FROM GERMANY.

THE following letter, written by a young missionary in Germany to his little sister who lives in Salt Lake City, has been kindly handed to us to publish for the perusal of our young readers:

DRESDEN, SAXONY, GERMANY,
April 14, 1886.

Miss Gertrude W. Musser,

Salt Lake City,

My Very Dear Sister:

Your most welcome little letter of February 24th I received this morning, and you don't know how proud I am of you and of that sweet little letter. I did not know that you could write, and I am very glad that you can. I hope you will continue to learn right fast, so when I come home I'll think I've got the best and nicest brothers and sisters in the whole city.

Here where I am there is a little girl only two years old. Her name is Gertrude also! But we call her "Trudsclein." She is always saying something in her baby way, and she calls me "man," but she is afraid of me most of the time.

I wish you and Eva and Minna were here with me a little while. I'd take you all out riding, and show you the pretty soldiers with their guns and swords, and we would listen to their beautiful music while they are marching, just as if they were in battle. And then there are so many other nice things here. The store windows are right full of pictures, dolls, play-houses, dishes, candy and nearly everything else that is nice. But the houses are so big. They look like mountains; and when you have to climb up so high you just get tired right out.

There is a big garden or park here, and in it is a little lake which is full of pretty gold-fish that play around in the water just as happy as they can be. I don't believe they quarrel with each other a bit, and I never saw them make faces or cry, or get angry, or tell their mother they did not want to do what she told them. I hope and believe you are just as good as these little gold-fish are, because you have a blessed, good mother and father. So I hope you will be a good little lady all the time; and when I come home I'll tell you just lots and lots of stories.

I remain your loving brother,
SAMUEL W. MUSSER.

It is worth while to learn to say no; but it is not worth while to snap it out, dog-fashion.

QUESTIONS ON CHURCH HISTORY.

1. Where did Joseph and his family remove to from Kirtland? 2. When did this occur? 3. What important work did he engage in while here? 4. When and where were the Saints instructed in the ancient manner of holding meetings? 5. When did the prophet take his second journey to the place the Lord had set apart as the land of Zion? 6. While here what works did they arrange to have published? 7. When and where was Joseph Smith acknowledged as the president of the High Priesthood? 8. When and by whom was Brigham Young baptized? 9. When and where was the first number of the *Evening and Morning Star* issued?

ANSWERS TO QUESTIONS IN NO. 9.

1. When were Joseph the Prophet and Oliver Cowdery ordained to the Melchizedec Priesthood? A. In the latter part of May or the beginning of June, 1829.

2. What power and authority has the Melchizedec Priesthood? A. To hold the keys of all the spiritual blessings of the Church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the first born; to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

3. When and where was the Church of Jesus Christ organized? A. April 6, 1830, in Fayette, Seneca Co., New York.

4. What were the names of the first six members? A. Joseph Smith, Jun., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Samuel H. Smith and David Whitmer.

5. When and where and by whom was the first sermon of this dispensation preached? A. April 11th, 1830, in Fayette Seneca County, New York by Oliver Cowdery.

6. When was the first miracle performed in this Church, and what was the nature of it? A. During the same month; the devil was cast out of Newel Knight through the administration of the Prophet Joseph Smith.

7. Who were the first missionaries sent out by the Church to preach the gospel to the Indians?

A. Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jun., and Ziba B. Petersen.

8. On their way to the west where did they organize an important branch of the Church?
A. At Kirtland Ohio.

The following named persons have sent answers to the questions in No. 9: Rosie M. Sedgwick, Marinda Monson, Ovania A. Jorgenson, Louisa Steele, Mary E. Chandler, W. J. C. Mortimer, T. L. Davis, E. V. Bunderson, Sarah Cole, W. E. Cole, Eliza J. Morgan, J. R. Morgan, R. Hurst, Avildia L. Page, Lizzie Hatch, Alice A. Keeler, Huldah L. Stout, E. Porter, H. H. Blood, R. H. Brown, Rosina Brown, J. M. Kirkham, Lucy D. Perry, L. R. Anderson, M. A. Terman, Samuel Stark H. H. Blood, Alice Crane, Isabelle Moore, Emily E. Brough, S. P. Oldham, J. Folkman, Dency E. Terry, Leone Rogers, D. W. Evans, J. H. Jenkins, Janet L. Jenkins, R. A. Turner, G. S. Forsyth, Janie Smith, Sarah Bennett, A. J. Barnett, W. L. Worzencroft, Ella M. Huish, Walter N. Draper, F. W. Kirkham, F. Pickering, M. S. Harding, Jane Welch, J. R. Young, Jr., Newton Andrus, Ada Minkler.

A BONE FOR THE BABY.

ALMOST every one who ever had a bright dog, can tell curious stories of dog behavior. A gentleman in Erie, Penn., furnishes this funny anecdote:

"Mrs. J. has for some time past been the owner of a fine Esquimau dog. A few months ago, Mrs. J. became the mother of a beautiful little girl, of whom the dog at first was very jealous. His better nature, however, soon asserted itself, and he became very fond of the child. A few weeks ago baby was crying loud and long. doggie came up stairs in evident distress of spirit, and whined in answer to the child's cry, but finally, as if a sudden thought had startled him, trotted quickly down stairs. He presently returned with a bone, well picked, of course, in his mouth, which, standing on his legs, he gravely presented to the baby."

The answer to the Enigma in No. 9 is UNDERSTANDING. Correct solutions have been received from H. H. Cordon, S. I. Forsyth, H. L. Stout, I. Moore, Newton Andrus, Sarah E. Wright, Emile Vaterlaus, F. Pickering, Emily Wadley, Eleanor Owens, Teenie Jesperson, M. A. Allred, Leola V. Booth, Laura Peters, Irene Blanchard, John A. Ward, John S. Blain.

RECOLLECTIONS OF THE PAST.

BY HENELE PIKALE.

(Continued from page 153.)

IT was said by some we were now in the province of Chihuahua.

On the evening of the 20th of November, Father Peter-grew and Levi W. Haueock visited every mess in camp, requesting all to ask the Lord to direct our course for the best, even to changing the mind of the colonel not to go through the copper mine country. These men had been appointed by President Young to counsel, advise and act as fathers to the boys of the battalion. Of course the colonel knew nothing about what was up. These men were of the opinion that to go through the country where the enemy was stationed without meeting with an engagement would be almost impossible.

The next morning by 9 o'clock we were on the march, the colonel at the head of the command on his white mule. We had not proceeded far on the road leading south when he suddenly called a halt. After looking first in one direction and then in another, all at once he turned to the right and swore he was not going all around the world to get to California. Ordering his bugler to blow the right he led the way westward.

A feeling of relief and thanks to God were in every heart. Our prayers were answered. That night we camped without water.

The next morning we were busy watering our animals till nearly 11 o'clock, having to drive the stock two miles to water that had been found late the previous evening. After filling our canteens we marched about eighteen miles and camped without wood or water.

I became sick and felt like vomiting. This was caused by eating fruit that grew on a weed. It had the flavor of dried apples and made me very thirsty; and oh, how sorry I was when I learned there was no water and every canteen empty! Others who partook of the fruit complained of a sickly feeling, and, like myself, were very thirsty.

Our guides were still ahead in search of water. Near the setting of the sun we saw in the distance a smoke, believed to be a signal that water was found.

By sunrise the next morning we were on the march, and at 1 p.m. arrived at the spot; but the spring was so small we were ordered to continue ten or twelve miles further, where it was said water was plentiful. The ox teams were still behind and orders were left for them to camp here. Water was so scarce that I failed to get a drop, and only a few of the men got any. I was told there was a hole full of water; but the colonel and staff rode up and let their mules drink it. The little left was gathered up with spoons by thirsty soldiers to moisten their parched lips.

It was not until 8 o'clock at night that the front rank reached the water on the west side of a dry lake. That day was a day of suffering. Men and teams gave out and were all hours of the night coming into camp. I remember how provoking it was, for it seemed there was a lake only a short distance away; but we could never gain on it, as it kept about the same distance off. It was a mirage.

This brings to my mind what Mr. Hittel, of San Francisco, says, which may in some degree explain to our young readers what a mirage is:

"Among the most remarkable scenes witnessed in California are the illusions of the mirage, seen frequently in the deserts of the Colorado and the Great Basin. Mountain ranges so far distant as to be below the horizon are made to rise into view in distant and changing outlines. Apparent lakes of clear water are often seen and invite the traveler to turn aside for refreshment."

The following day we laid by to await the arrival of the ox teams. At this encampment we met some Mexicans who had been over the mountain to trade with Indians. The colonel purchased a few mules. The messes bought dried meat, but owing to it being so fat and oily it was believed to be horse flesh. But let that be as it may, I thought it the best dried meat I had ever eaten.

The next day we left Dry Lake and made eighteen miles over rough roads. Much of it we had to make crossing, as we believed, the backbone of North America. At night we had plenty of wood, water and grass. In a mountain near camp one of the guides killed a grizzly bear. The meat was brought to camp and eaten for supper. The next day we traveled down a plain or valley. On each side were mountains covered with rocks and pine and cedar timber. The soil in the valley was loose and rich.

During that day's march men began to lag, slip out of ranks and lie down until overtaken by the rear guard and brought into camp.

On the 28th, we made a short march. The country seemed to be alive with antelope and black-tailed deer. In size the antelope is not quite so large as the deer, which it resembles closely in form and general appearance. It is distinguished at a distance by its motion. The antelope canters while the deer runs. Antelope go in herds and move in line, following the lead of an old buck, like sheep, while deer more frequently are alone, and if in a herd they are more independent. The meat of the black-tailed deer is not so sweet as the Virginia deer, though it is good game for the hunter and may be approached with greater ease than the species found in Virginia.

The colonel sent for an Indian to learn if there was a pass leading through or over the mountain. Late in the evening the guides brought in a chief of the Apache nation, who said there was a pass through which pack animals only could go.

The next day the colonel ordered the loads taken out of the wagons and placed on pack mules to be sent over the mountain. I was detailed to lead a pack animal; but feeling so unwell I hired one of my messmates to go in my place. At dusk the packers returned, reported the road bad and the distance about ten miles.

By 9 o'clock next morning the battalion was on the march with pack animals and empty wagons. In descending, wagons were let down over ledges and steep places by men holding on to long ropes attached to them. By some mishap one got loose, rolling down the mountain with such force as to completely ruin it. Of course it was left. It was a marvel no more accidents happened, and it is doubtful in my mind whether Colonel Cook would have undertaken to cross the mountain had he any other body of men than "Mormons," for they can do anything they undertake, and those with them partake of the same spirit, and they think they can do anything a "Mormon" can.

The next day, December 1, at 9 a.m., camp broke, marched seven miles and made an early stop.

(To be Continued).

AFTER EXILE.

BY VASSILL.

CHAPTER VI.

(Continued from page 150.)

WHILE the hurried trial was in progress, Olga was half mad with impatient fear. She could not confide in her father, and therefore she dared not ask his help nor confidence. The proceedings of the military tribunal which passed upon Pojarsky's case were secret.

The princess, having once heard of her friend's danger, began at once to seek the means of giving him aid; but his fatal trial had already commenced before she was aware that he was not to appear at the bar of the civil courts.

As the head of the army her father, she felt assured, would know all the facts. But she dared make no inquiry.

For the first time in her life the imperious beauty was afraid of her father—not selfishly fearful, but timid lest, for her sake, the Count Ivanovitch should urge a more vigorous prosecution against Pojarsky.

Her only hope in this regard was that her father might fail to learn of her enthralling interest in Vladimir.

To old Michael she turned in this time of need. He served her faithfully—making daily visits to the market-places, the palace court-yards, and even seeking the society of soldiers to obtain information.

The aged servitor was devoted to his mistress, and he made every endeavor—sometimes at the risk of his own liberty—to learn the proceedings of the court martial.

One day he had returned thoroughly disheartened. He was weary and showed a downcast face.

As he entered the palace his beloved princess called him to her own apartments, and when they were alone she said:

"Ah, my dear old Michael, tell me the worst! I see by your face that you have bad news in store for me."

"No, Princess Ivanovitch. You are mistaken if you suppose that I have any definite bad news. Alas! it is the same old story—no news whatever. I did, indeed, hear someone say that the government wanted the Lieutenant Duke Pojarsky's imprisonment, and that this trial would end in his being sent to a military jail. But I cannot tell. Truth is so hard to find, and courage is so often the victim of tyranny."

With this premonition of evil Olga was forced to feed the anguish of her mind.

She dressed radiantly for dinner and came down at the usual hour to meet the count. Her face wore an uneasy expression, though she forced a laugh and smiling words to her lips.

They had no visitors; and despite Olga's effort to appear gaily at ease she felt the time drag wearily. The count was greatly preoccupied, else he must have detected his daughter's anxiety.

Just as the beautiful girl was about to withdraw from the table, her father carelessly said:

"Do you remember that impudent young soldier who was so insolent to the czar one night when we were in the Hermitage?"

Olga gave one startled look at the count's impassive face, and then gasped:

"Do you mean the Duke Vladimir Pojarsky?"

"Certainly," replied Ivanovitch. "Well, in conformity with his insulting treason to his czar, he dared to call at this house to see me when he should have been far upon his way to England or France. I was at first disposed to look with some degree of leniency upon his follies; but I find that he deserves no sympathy. He has been living in the company, nay, the intimate daily society, of rebels and traitors. To-day I had the honor of submitting to the czar the findings of a court martial before which the silly boy was tried; and to-night I find that the decision of the military tribunal has been confirmed."

The count had been speaking without any apparent emotion; and he stopped just at the point where Olga's most intense interest began. In a faint voice she enquired:

"And what will be his fate?"

"Perpetual exile to Siberia! He has already departed with the train of exiles."

When these cruel words were uttered the princess could not restrain the scream of agony which burst involuntarily from her lips. A deadly pallor overspread her lovely countenance and she tottered towards the door.

Ivanovitch sprang to her side, with a murmur of astonishment, and attempted to take her in his arms.

But Olga repulsed him in a terrified way, and moaned:

"And you aided this inhumanity! Ah, my father, I loved Vladimir Pojarsky! You have banished him and you have planted an undying sorrow in your daughter's heart."

Before the amazed minister could reply to this revelation, the Princess Olga, trembling and in tears, had glided from the room.

After the first passion of grief had passed away, the beauty sat down determinedly to review the situation and see if she could possibly do anything to comfort or relieve Vladimir.

Her greatest fear, for the moment, was that Pojarsky would deem her heartless; he would scarcely understand that she had not wilfully abandoned him; and this might prompt him to desperation.

After much loving thought, Olga decided to make a strong effort to communicate with her exiled lover. To this end she summoned Michael and briefly confided the facts to him.

"Michael, are you willing to follow the exiles on their road to Siberia until such time as you can give a letter to Lieutenant Pojarsky? I know I am asking much—even the risk of your liberty—but if you are successful you will be the means of restoring hope to my desolated heart."

"My mistress knows that she has but to command, and I will obey. When shall I start upon my journey?"

"At once. Here is a purse of money. Spare nothing. In an hour, if your preparations are complete, come to me and obtain a letter."

It was a hazardous enterprise; but the devoted Michael did not quail. Before the great bells of St. Petersburg sounded the midnight hour, Michael was speeding away in a sledge. He intended to find first the train of exiles and either hover upon their trail or, if possible, join their company, until he could deliver to Pojarsky a little silken packet which the beautiful, sorrowing Olga had prepared for her banished lover.

(To be Continued.)

He is rich who saves a penny a year; and he poor who runs behind a penny a year.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - EDITOR.

SALT LAKE CITY, JUNE 1, 1886.

EDITORIAL THOUGHTS.

YEARS are frequently spent by young men in college in studying branches of education for which they have but little or no use in after life. This is notably the case with the dead languages, such as Latin and Greek. There are walks in life where a knowledge of these is useful; but of the many who graduate there are but very few who find practical use for them in the business which they afterwards follow.

Their chief benefit to such persons is the discipline of the mind which their study promotes. But even this might be obtained by the study of other branches which would be more useful in the practical duties of life.

In educating the youth some reference should be had to the trade or business which they are likely to follow. It is unwise to cram a youth's mind with a lot of stuff for which he will have no use when he leaves school. It is frequently the case that years are spent in studies for which the pupil has no taste nor aptitude. Take music for instance. It is not uncommon in many communities for girls, who have no ear for music and but little or no conception of time, to be drilled for years at considerable expense in this art. But after all they themselves do, and all that is done for them, they do not make musicians. If a child who has a taste for music, however, be taught, it learns easily and with pleasure and soon becomes proficient.

Machine schooling is all wrong, by this we mean putting all children through the same educational course without regard to their tastes or their aptitudes. Children are no more alike in their minds than they are in the shape of their features, and these differences should be recognized and acted upon. Some boys are naturally ingenious; they use tools with facility; they appear to be natural mechanics; a wise parent or teacher will give those boys the education best adapted to develop the talents peculiar to them. All education should have for its object the qualifying of the pupils, in the best possible manner, for the pursuits they intend to follow. It is a waste of time, in many instances, for young people to acquire many of the branches taught in universities and colleges. If a youth intends to follow literature as a pursuit, he should be educated with a view to that.

So with a youth who intends to follow farming; he needs an education that will best qualify him to make a good, thorough farmer. It is not necessary he should spend time in studying branches which would prepare him to make his living as a writer of literature.

So with mechanism and every other branch of industry; the youth who has a taste for a certain trade or occupation should be helped to select and to master those branches of knowledge which will be of the most use in assisting and giving him success in the pursuit which he thinks of selecting.

There are, of course, many branches of education which all classes should master. They are indispensable to all trades and professions and to both sexes. It is of the highest importance that all children should be taught these.

But when education is carried beyond these the taste, inclination and future wants of the pupil should be taken into account.

Young ladies of wealthy families frequently spend considerable time and means in trying to acquire accomplishments for which they have not the least taste.

We have mentioned music.

But the young lady who may not have any taste for music may have a taste for drawing or for embroidery; she may be a good botanist or ornithologist or have taste in other directions that may furnish her as much enjoyment and her friends and acquaintances as much pleasure as the cultivation of music.

It is most interesting to visit a family circle where each member has cultivated the branch of education or the accomplishments for which he or she has the greatest talent. Such a family circle combines within itself means of enjoyment which are of great interest to themselves and the friends who visit them.

Our Creator has given to His children a diversity of gifts, and great enjoyment and happiness accompany and follow their proper cultivation.

It is not in school or college alone that progress can be made in education. A boy or girl who wishes to progress has facilities and advantages close at hand for acquiring knowledge such as our grandparents scarcely dreamed of. The world is full of books, and they treat upon every subject known to man. If a person wishes to study any special branch, books can be found which contain the necessary information to aid the learner in mastering the subject.

An hour or two devoted each day to the study of any one branch of learning will, in the course of time, produce astonishing results.

It is the steady perseverance in pursuit of a given object that achieves success and calls forth the admiration of the world.

Unthinking people wonder at what they see accomplished, and frequently ascribe it to great talent or to some favorable circumstances, or to good fortune, when in truth it was due to the blessing of God on determined and persevering exertion.

One of the best short-hand reporters we ever knew acquired his art under the most difficult circumstances. He was not only skillful as a reporter but he was an excellent violinist. When young, he was poor and had but little education, and his labor by which he earned his living in his native land was of the most exacting character; he had to work early and late. But he had a determined will and a desire to improve that could not be quenched.

He rose very early each morning and practiced his short-hand, and after he had acquired some knowledge of its character, he induced his sister to read to him. In this way he acquired the requisite speed. But he did not confine himself to this. He knew that to be a good reporter a knowledge of other branches was needed. These he studied. Not a moment was allowed to go to waste; when not engaged at his books he was practicing on the violin. The result was he became a thoroughly good reporter and a finished musician.

This knowledge and skill came by steady application each day.

It is in this manner that many famous men have built up their accomplishments.

Every boy and girl and young man and young woman can do the same. By the proper use of the odds and ends of time each day very much can be gained, especially if one applies his time steadily in a given direction.

But there should be a purpose always kept in view; for if this is not done, time can be frittered away without making progress.

If any of our JUVENILES desire to test how much can be done in this way, let them select a branch of study and apply themselves to it an hour each day for a year. If they do this with earnestness, and compare their knowledge at the end of the year with that which they had at the beginning they will be surprised and gratified.

MONKEYS.

THE cut on this page presents a scene that is not uncommon in many parts of the Old World. In countries where the population is great there are many peculiar ways resorted to for a livelihood. Especially is this the case among people where the resources and manufactures of the country are not sufficient to employ all those who are willing to work at a regular trade or profession for a living.

In England you can see men and boys from Italy, Switzerland, Portugal and other parts of the continent traveling through the streets, performing on hand-organs, harps, flutes, etc., some singing and dancing, others selling clay models and other trinkets, exhibiting trick dogs, monkeys, etc. Boys who exhibit more than the usual amount of genius can be seen stationed in a certain place on the pavement where they select a smooth stone and paint

a landscape or a photograph of some celebrity, depending upon the appreciative and sympathetic passer-by to hand him a copper. Others will exhibit for sale from house to house small trinkets and ornaments of their own handicraft which display a great deal of genius and patient toil. The other exhibitors and performers also present considerable ability. Most of this class of street vendors are from foreign countries and many of them are, no doubt, driven from home by force of circumstances in order to make a living for themselves. A few of them may have been imbued with a desire to roam about in new and strange countries, while others are enticed away by persons who make a business of keeping several of them engaged, thus obtaining a revenue; but it is sheer necessity that drives most of them to such ways of making a living.

Our cut represents an Italian boy with his trained monkey, a folding table and a toy gun. The monkey is dressed in a soldier's uniform and has just finished performing his military tactics to the amusement and delight of the family, consisting of mother and three little girls. He is now reaching out his hand for whatever contribution they are willing to give him for their entertainment and upon which he and his master depend for support.

A trained monkey, whether exhibited by an Italian boy or shown with other animals in a menagerie, never fails to create much interest and merriment among grown people as well as children. This, we presume, is owing to his more closely resembling a human being than any other of earth's creatures, and to his ability to imitate their actions.

The monkey belongs to the order of Quadrupana, which is divided into three families: monkeys, ouisitis and makis.

Monkeys are animals of middle or small stature, whose heads are almost always rounded, the muzzle (mouth and nose), moderately elongated, the neck short, the body light and the extremities slim. They are covered with silky hair. Nevertheless their resemblance to man is very considerable, and there are some which, when very young, have the angle of the face not much more oblique than that of many persons of our race; but as they advance in age the muzzle always becomes much more projecting. The actions and behavior of these animals bear a strong resemblance to our own. Many of them assume with ease an almost upright position, particularly when aided by a stick, as we use a cane, and

some walk in this way, but never so firmly and erect as a man. They are admirably organized for climbing from branch to branch. The length and flexibility of their limbs, having hands on all four extremities, and the great strength of their muscular system permit them to display an astonishing agility. Nature has, moreover, supplied many of these little animals with long tails, which serve them as a fifth hand in suspending themselves from branches, to balance themselves in the air, and make their spring when they wish to leap from one tree to another.

There are many varieties of monkeys, the briefest mention of each would take a great deal of space. We will therefore close this little article with a brief description of the orang-outang, the most remarkable genus of the monkey family.



There is a specie of ourang-outang, which inhabits the interior of Borneo and other islands of the Indian Ocean, which, when young, is said to resemble man more than any other animal.

The body is covered with coarse, reddish hair, and the face is smooth and bluish; he sometimes attains a height of seven feet and possesses great strength and agility; he dwells in the wildest forests and habitually keeps himself upon the trees; he climbs with the greatest rapidity and springs from branch to branch with as much facility and skill as the little monkeys do. On the ground, on the contrary, ourang-outangs walk with difficulty and are frequently obliged to place their hands upon the earth and use their long arms to raise themselves up and throw themselves forward, very much as a man would use a pair of crutches. It has been ascertained that these animals build themselves huts in lofty trees. It is very difficult to capture them when they have attained adult age, as they defend themselves in the most courageous manner; but when young they are easily taken. They then show a good deal of intelligence, attach themselves to those who have care of them and readily learn to imitate a great many of our actions.

ECONOMY.

BY W. J.

WHEN the subject of this article first catches the eye of the reader, he or she may think it a theme much more suitable for parents who are the providers and economizers of the finances by which they sustain their families and discharge their duties as citizens of earthly and heavenly governments; but the young folks of both sexes should be assistants to their parents in this providing and economizing, being well trained in these principles by their parents, who, it is hoped, will excuse this feeble attempt to assist them in the instruction of their sons and daughters.

There are many reasons why our youth should become industrious citizens and wise economists. Mother may die, leaving quite a little flock of children who must be cared for by some female heart and hand; and how nice it would be to have at least one elder daughter who was clean, tidy, orderly, stay-at-home, kind, motherly, economical and suitable in every respect to do a mother's duty to her younger brothers and sisters!

Father may die. Life is uncertain. In this case the male head and protector of the family is gone. Someone is needed to take his place in the management of his affairs; and if he leaves a son who indulges in no bad habits, but who is thoughtful and industrious, careful and persevering, economical and God-fearing, and who will take hold and manage his father's business wisely, acting in harmony with his mother in all things which tend to their mutual, temporal and eternal welfare, what a blessing it is to him who thus acts to the family, to the community and to the Church and Kingdom of God on the earth!

Both parents may pass away by the hand of death, and then comes sorrow, struggling and a battle with the stern realities of this state of existence, which none can fully understand but those who have passed through the never-to-be-forgotten ordeal. Then industry is needed. Economy must be exercised. The girl needs the wisdom and prudence of womanhood, and the boy needs his father's head on his shoulders.

But they will get their experience if life is continued unto them, and blessed are they if they have had a fair training in correct principles, and if they have the true metal in them, for this is a wicked world.

But both parents may live to rear their children to matured and honorable womanhood and manhood. So much the better. In any case, when young men and women arrive at the proper age to assume the duties and responsibilities of life they need a measure of preparation; as much, at least, as a little experience, the example of others and a fair theoretical training will give them. And why not give them this specific training? Much labor and means are expended on them while they are young to establish in them the theories of arithmetic and grammar, in the full expectation that they will act upon these theories in maturer years, and realize much benefit from them; then why not train them to become good financiers and economists as well as to become good arithmeticians and grammarians? The wise handling as well as the honest getting of the almighty dollar is very necessary in this working world of ours, and they both form a very good foundation for temporalities in this matter-of-fact generation.

And what is economy? "Spend less than you earn" is one answer to that question. Cicero, in his day, answered it thus: "Economy is of itself a great revenue." Sir Walter Scott answered it by having the proverb, "Waste not, want not," carved in stone over his kitchen fire-place. Other proverbs and sayings might be quoted, but they are of similar import, and the whole ground may be covered by the simple statement that economy is the wise and proper use and management of means and property. Our youth may understand this definition, possibly, and an illustration may help to explain the principle:

Two boys, from the time they are fourteen years old till they are twenty-one, have each fifty cents per week at their disposal, and the privilege of spending it as they please. One of them spends his money in tobacco, cigars and drinks. The other spends his money thus: He pays his tithe annually on his twenty-six dollars and buys a useful book once in a while, but he makes it a point to purchase two good heifer calves each year for the seven years, and takes good care of them and their increase. When the boys are twenty-one years old what does each one possess? The first has no money, for he has spent it all in tobacco, cigars and drinks; and what has he to show for his investment? He has the reputation of being a smoker and drinker; he is liable to become a confirmed inebriate; he is not a good companion for either male or female; his veracity is questioned and his blasphemy does not strengthen it; and he is generally considered unpromising and untrustworthy.

And what are the other's possessions? It would be a good idea for the boys to make a calculation and ascertain as near as may be the number and kinds of animals, of different ages, he is likely to own. In the mean time, a rough guess may place them at about twenty-five head, and worth to him about five hundred dollars. This is good, financially; but there is something else: He has contracted no very bad habits, but has attended Sunday school, associations and meetings, and is sober, truthful, honest, virtuous, industrious and economical; and these possessions, unlike the horned stock, are not susceptible of a financial valuation, for they are inestimable.

Now, boys, which is the good economist? Which one has been prudent in other respects? And which of the two shall be your exemplar?

Space forbids anything but a brief reference to this important subject; but a few additional ideas may be allowed. One result of a lack of economy is debt, and debt is not only an inconvenience—it is a calamity!

"Under the Mexican law," says a recent publication, "a creditor can have a debtor arrested on the day the debt falls due. The prisoner is chained to a post five days, guarded by an officer. At the end of the time, if the money is not forthcoming the man's labor is sold to the government for forty cents a day for as many days as will be necessary to discharge the obligation. The miserable debtor is sent to the silver mines, where he is chained to a gang of felons and compelled to work underground. He sleeps underground and never sees daylight again until he is restored to freedom."

An old proverb says: "An empty bag cannot stand upright;" neither can a man who is in debt. When a man is in debt, the idea of borrowing is suggested to his mind, and "who goes a-borrowing goes a-sorrowing" frequently; for he then adds to his debts.

Never purchase any luxury or enjoyment if it cannot be procured without borrowing money from others.

Eat your own food; wear your own clothing; ride or drive your own horses. Use your own property. Be independent in these matters.

"I'm standing on the soil of liberty!" exclaimed a flowery orator on a certain occasion.

"No, you are not!" shouted a bootmaker in the audience, "you are standing on a pair of boots you never paid me for!"

Never subject yourself to charges of this kind. Neither need you lean so far the other way that you crumble yourself through caution and fear, like the Dutchman who had a ditch to jump, and, thinking he would have a good run at it, went back so far that when he ran up to it his wind was gone and he could not make the leap.

"Spend less than you earn." He who spends more, as a rule, is foolish. Pay as you go. Keep out of debt. Prepare for a rainy day. "Want may come like an armed man." Save money and prevent sorrow. And, in short, if you want the benefits of economy, and if you desire to escape the evils which grow out of a want of it, be industrious and economical and secure the blessing of God upon all your efforts.

FIVE YEARS IN THE POOR-HOUSE.

BY YAGGE CRECHEY.

(Continued from page 160).

I REMAINED in the poorhouse a little over a year after the occurrence of the circumstance related in the last chapter. In the meantime a new governor was appointed. He was very kind to me, and in a little while I was reinstated as errand boy. I got along so well with him that I was appointed gate-keeper towards the close of my fifth year.

But a little circumstance connected with gate-keeping brought my career to a close in the institution. It came in this way: It was the custom of the board of guardians to visit the house once every two weeks, and the chairman every week. One day the chairman came on his regular visit, I had charge of his horse at the gate while he visited the house. I left the

gate open after he passed in and proceeded to mount the horse's back.

I did not intend to ride him away, but merely took a notion to get on his back and then get off again. I had no more than got into the saddle when Billy Winter, who was working close by in the garden, threw up his hands and gave a yell, and away went the horse out through the gate, with me on his back. The stirrups flew about and struck him on the sides frightening him more and more, while I, John Gilpin like, yelled at every one I met to stop the horse. But no one came near him.

After riding a quarter of a mile I came to cross roads. One of these roads led up a very steep hill. I caught the reins and turned him up this hill, and just as he got to the top I stopped him. If I could have got back as quickly as I went all would have been right. But alas! That was not my luck. I led him back all the way, and when I got there the chairman and the governor was watching for me. The chairman was a parson and this act of mine made him forget his prayer; and his eane made me to shed many tears. He gave me an awful thrashing and had me removed from being gate-keeper, and ordered the governor to give me two dozen lashes and to bring me before the Board of Guardians, the following Wednesday, to receive further punishment for my conduct.

The governor forgave me the two dozen lashes and said I had received enough for one boy. When I told him how it happened he was satisfied, but said he would have to obey orders and I must appear before the Board of Guardians as ordered. This was on a Friday. I was now reduced to the rank and file again, and I had nothing to do but plan another runaway. When I went before I was short of clothing, and I made up my mind to prepare myself better this time and not to go in the direction of my mother's house any more; so I got another boy to go with me and on the Sunday morning following we got ready to leave. As we all had two suits of clothes we put them both on, our every day clothes underneath and our Sunday clothes on top. We felt pretty well dressed for once, and just at the moment when all were leaving the dining hall off we started. All the officers of the house except the governor were in the dining hall. We did not know where the governor was, but on hearing the noise of the front door closing the governor pushed his head out of the up stairs window right over our heads, and seeing us called on us to halt. This we paid no attention to, but continued running in a westerly direction from the gate. The governor had to go back the whole length of the building to get help. As soon as he left the window I said to my mate, "Now let us run east." We did so, and we had no sooner got over the brow of a little hill to the east than out came the officers and started in full chase, taking a westward course; and the way both parties ran it put the distance beautifully between us, and we got away all right.

I started to hunt my friend, the blacksmith, and about sun-down I found him. I was hungry and foot-sore. He received me and took me in. The family treated me very kindly. I blowed the bellows for him for one week, after which he got a situation for me at a farmer's close by. Thus closed my five years in the poorhouse. While there I heard one of the old men tell of a man in America who had found a golden Bible and had obtained the keys of the everlasting Priesthood. I often wondered what had become of that man. Seven years after I learned all about him, and, thank the Lord who had watched over me all my life long, I am now found among those who have obeyed the gospel which he was instrumental in restoring to the earth.

TOPICS OF THE TIMES.

BY THE EDITOR.

If Governor Caleb W. West, at the close of his term of office, can receive the expressions of good will from the people which he receives upon assuming his duties as governor of Utah Territory, he will be a happy man. His welcome to the Territory has been of the heartiest and most favorable character. The reports the people have heard concerning him and his fitness for the position which he is sent here to fill, lead them to anticipate that he will perform his duties with impartiality, and that respect for the rights of all which a governor should always manifest. But it is not only these anticipations which call forth this warmth of feeling on the part of the people: they are glad to have a change. The man who has been governor has shown himself so persistent an enemy of the people during the whole time of his administration that his removal has caused a universal expression of satisfaction. If Murray's heart were not utterly calloused, he would be ashamed to show his face in public and to encounter the loathing and contempt of the people whose rights he has constantly destroyed and whose good reputation he has labored for years to destroy.

Governor West has the advantage of following such a man as Murray, and if he will only live up to the pledges he has made in his public utterances, the people of the Territory will be satisfied with his administration. All they ask of him, or any other official, is that he will, in discharging the duties of his office, treat all citizens alike, without distinction of party or creed. This would seem to be an easy thing for a man of firmness to do; but in Utah it is rather difficult. There is a gang of buccaneers in this Territory who are determined to "rule or ruin." Every official must obey their dictates or they will ruin him if they can. There have been a few men, however, whom they have not been able to intimidate, and they gave satisfaction to the people in the discharge of their duties. It is not impossible, therefore, for a brave and resolute man to be a gentleman and an impartial officer even in Utah Territory.

I shall watch with interest the movements of our new officials—the governor and the marshal—for upon the manner in which they shall administer their duties will, to a great extent, depend whether we shall have a continuation of the present tyranny and wrong-doing, or a change for the better.

Officers can discharge their duties faithfully and yet command respect. The predecessor of the present marshal proved this. He had many disagreeable duties to perform; but he did not perform them in an offensive way. He appeared to make no distinction between citizens. He did not think it his duty to put spotters and spies to watch for offenses of one class of citizens while he completely ignored the crimes of another class. When his term expired he went out of office with the reputation of being an impartial officer, who had discharged the duties of his office with fairness and courage. It was only by being courageous that he was able to do as he did. The infamous "ring" of anti-Mormons in Salt Lake City have aimed to make every official who came here train with them and march to their music. If an officer showed any disposition to treat the "Mormons" with fairness, and would not be their enemy, the whip of the "ring" would be cracked over him, and if he were not a man of courage he would soon have to fall into line.

This marshal of whom I speak was altogether too fair and independent to suit the "ring." He did not seem to know there were two classes of citizens in this Territory. "Mormons" and anti-Mormons were alike to him. Verbal representations and remonstrances upon the subject had been made to him in vain; and so it was decided to attack him through the "ring's" organ. A fierce article was accordingly written, in which the marshal was roundly abused and was held up to public contempt. The article was put in type and would have appeared in the paper; but in the meantime the marshal had been informed of the design and learned the character of the assault that was to be made upon him. His action was prompt and effective. He sent a trusty messenger to the editor of the organ of the "ring" to inform him that he understood such an article had been written and was in type; but he assured him if it appeared in the paper there would be a vacancy either in the editorial corps of the paper or in the office of United States Marshal.

It is scarcely necessary to say that the article never appeared. The editors knew the character of the man they had to deal with and they fully believed his message. The marshal never had occasion after that to threaten them; and the "ring" made no further attempt to intimidate him, but kept its whip to crack over those who were afraid of its lash.

It is this "ring" that has controled the ex-governor; it now controls the marshal. The federal officials have stood in fear of it; and so long as they do they cannot discharge the duties of their offices properly. While the "ring" can wield power through the officials, oppression will reign in this Territory and we shall have more or less trouble. But if men are selected for office who will execute the laws without fear or favor, and with impartiality and a due regard to the rights of all, then we may look for comparative peace, and such outrageous conduct as we now hear of will cease.

THE reports from Washington show that the "Mormon" question still possesses interest in high places. It is being unusually well ventilated at this session of Congress. Besides our own people—and they have done exceedingly well—there have been a number of able men who have argued our cause and defended our rights with ability and vigor before the U. S. Supreme Court and the sub-committee of the Committee on Judiciary of the House of Representatives. They have entered into this defense with zeal and spirit and a full consciousness of the injustice of the proceedings against which they argued. The Spirit of the Lord undoubtedly assists such men, and all men who stand up for truth and righteousness, and against falsehood and tyranny.

Hon. George Boutwell of Massachusetts has been governor of his State and has represented it in the U. S. House of Representatives and the Senate. He has also been secretary of the treasury; and at the funeral of General Grant he was one of the pall-bearers. He is a man of high character, who has filled these prominent positions with great credit to himself and in a way to honor them and those who selected him for them. His argument against the Edmunds bill, though his health was so feeble that he had to remain seated during its delivery, was a powerful one and was from his heart. The same may be said of the arguments made against the same bill by Mr. Jeff. Chandler and Mr. A. M. Gibson, not to speak of those made by Brothers F. S. Richards, Joseph A. West and our Delegate to Congress, Hon. John T. Caine. The members of Congress who listened to these gentlemen must

have an understanding of our question such as few public men possess, especially as they heard the arguments of our enemies in favor of the bill, and urging reasons why there should be legislation enacted by Congress for Utah.

In the appeal case of Brother Lorenzo Snow before the U. S. Supreme Court, besides Brother F. S. Richards, there was George Ticknor Curtis as attorney. Mr. Curtis is a man of national reputation, distinguished both as an author and as a lawyer. His argument is said to have been a masterly effort, so much so that a large edition of it will be published and circulated because of the light it throws upon the questions under discussion before the Court. Whatever the result of the appeal case may be, there can be no doubt as to the effect of such arguments as the judges of the Supreme Court have heard—they advertise our cause, make prominent men acquainted with it and keep it before the public.

THE report that came to the papers of the speech of Mr. R. N. Baskin before the House Committee on Judiciary lately reminds me of a scene in which he figured before the Committee on Territories of the U. S. Senate in the forty-fourth Congress. He was in Washington as a contestant for the Seat of Delegate to Congress, he having ran against me for that office. As usual, when Congress is in session, there was considerable excitement on the "Mormon" question, and several bills had been introduced on the subject. One of them had been referred to the Committee on Territories of the Senate, and I appeared before that committee and made an argument against the bill, in which I pointed out the injustice of its provisions, how inapplicable and unnecessary the bill was, and made a general defense of the people of Utah, giving proofs of their loyalty and of the good order which reigned in the Territory.

Mr. Baskin was present and heard my argument, and was granted the opportunity of making a reply at the next meeting of the committee. A more blood-curdling recital of horrors I never listened to than his speech contained. All the alleged murders of that mythical body known among anti-Mormons as "Danites" were dilated upon with a minuteness that was appalling. His entire speech bristled with the awful crimes committed by the "Mormon" people. A credulous stranger in listening to him might easily imagine that murder and robbery were the chief occupations of the "Mormons," and that a non-Mormon who dwelt in our settlements lived in constant danger of his life.

If the occasion had not been so grave it would have been amusing to witness the faces of some of the members of the committee during his recital. There were two Senators on the committee who had distinguished themselves by introducing several bills into the Senate against us. They were Cragin of New Hampshire and Christaney of Michigan. They evidently enjoyed Baskin's statements; the latter especially made no attempt to conceal his delight. Baskin finished at about twenty-five minutes to twelve o'clock, and my adult readers can imagine how I felt. I was thoroughly aroused; my blood danced in my veins.

As soon as he closed I requested the privilege of speaking. To this Christaney immediately objected. He said I had made my argument, and, therefore, should have no further opportunity of speaking. The other members of the committee joined in the discussion as to whether I should be allowed to speak or not. Senator Patterson of South Caro-

lina was very outspoken in favor of my being granted time. He said that as I claimed new matter had been introduced by Mr. Baskin, I ought, in common fairness, to have the opportunity of replying to it. Senator Christaney and Senator Maxey of Texas, opposed this view. Christaney evidently did not wish to have the effect of Baskin's statements weakened. The discussion of the question was just in the position he wished it to be in and he was vehement in his opposition to my saying anything more.

The chairman, Senator Hitchcock of Nebraska, was a pleasant gentleman and my relations with him were friendly and agreeable; but as the most noisy members of the committee were opposed to my speaking, he was disposed to decide with them.

When I saw how the decision was likely to be, I remarked to the committee, addressing the chairman, that I was the Delegate to Congress from Utah, regularly elected by the people, and a Member of the House of Representatives, and had the right to speak upon all questions which affected my constituents. I was not, and would not be put, on the same level in this respect as Mr. Baskin; but if they, as members of the Senate, chose to refuse me the right to speak and give them information concerning affairs in my Territory upon which they proposed to legislate, I would have to submit, but I should do so under protest.

The chairman did not appear well pleased with these remarks; but he was acute enough to perceive their force and the propriety of my position, and he consented that I should speak till twelve o'clock—the hour at which the Senate and the House met. I had only about fifteen minutes; but I was in a condition of mind to make good use of it.

I shall not attempt to state all that was said, for I spoke rapidly and had the spirit.

Baskin had told the committee that he had been a resident of Utah nine years. My opening remark, therefore, was that he was a living refutation of the charges which had been made against the people of Utah; for if they were such a people as he had represented them to be, he would have been killed long ago. The committee, I said, had heard how venomously he felt towards the people of Utah, and could they believe that such a bitter enemy would have been permitted to live nine years in Utah if the people were as ready to murder their opponents as he asserted? He has regaled you with a dish of horrors, I said, and of course must be familiar with these tragedies; will he please give to this committee the names of those who have been murdered in Utah during his residence there of nine years?

This was so simple and fair a challenge that none could object to it.

If murders had been frequently committed, as he alleged, surely a residence of nine years would make such a person as he, so ready to treasure up every act that would inculpate the people, familiar with them. In making this request, therefore, the committee could not help perceiving that if his allegations were true, I was only furnishing him an opportunity of repeating and proving them. But my challenge embarrassed him, as well it might; for every one of my readers who knew Utah during the nine years preceding 1876 knows how few were the murders committed in this Territory during that period.

Being pressed for a reply, he attempted to count them; he did, however, mention one or two which I remembered, and those I reminded him of; but even then there were very few acts of violence—so few that I ridiculed the list as a mis-

erably-small basis of truth on which to rear such a frightful superstructure of falsehood—and told the committee that in the neighboring State of Nevada, during the same period, the people of many of the towns thought the times dull unless they had a new murder to talk about every morning at breakfast.

Having exhausted the truth he then fell back on the statements of William Hickman, in the book which he is credited with having published. But this was soon brushed aside as a romance unworthy of credence. By this time the Senators who were disposed to treat the question fairly, could see that the charges which he had hurled against the people of Utah were baseless and that he had no case. A few minutes had sufficed to remove all the effects of his argument of an hour and a half, and they patiently and attentively listened to the remainder of my remarks till after the time when they should have been in their places in the Senate chamber.

Christancy was angry at the turn the discussion had taken; but the bill was killed, and that was all I cared about. But Mr. Baskin did not forget the lesson. He afterwards made an argument before the Committee on Territories of the House of Representatives in favor of adverse legislation for Utah; but he carefully avoided all allusion to the bloody deeds of the "Danites," and he had no use for Hickman as an authority.

KEEP THE SABBATH DAY HOLY.

NOW that Summer has come, and everything invites to out-door amusement and recreation, I thought this to be a proper time to offer a few suggestions in regard to the correct observance of the Sabbath day. "Remember the Sabbath day to keep it holy," was accompanied by the thunderings of heaven on Mount Sinai; and the words were written by the hand of God Himself upon the stone tablet that Moses had prepared, with a command that Israel should observe the same; and to break which was followed with a very severe penalty; so severe, that we have one instance recorded of a man being stoned to death for violating this command of God.

The world of mankind seem to have lost that veneration for the Sabbath day which our forefathers of a century ago exhibited. In fact so strict were they, that all kinds of labor, except the most urgent, such as caring for the sick and dead, ceased at twelve o'clock on Saturday night and was not resumed until after twelve o'clock on Sunday night: they reckoning that twenty-four hours constituted a Sabbath day. Orthodox members of the Jewish faith are so strict even to-day that they will not bury their dead on the Sabbath.

In our haste to get rich we make encroachments upon the Sabbath until many have come to think there is no longer any need of observing the day sufficiently to even abstain from labor much less to keep it holy. Pleasure-seekers by the thousands, yes, millions, throughout Christendom have come to look upon it as a grand holiday, or a day of pleasure only: hence the patronage that is given to pleasure resorts on that day above all others. The devout Christians while faithfully attending their places of worship on that day will use the rest of the time in visiting or some other pleasant recreation, and thus more or less depart from the path God has marked out in regard to the proper observance of this day. In connection with our indifference in keeping the Sabbath is manifested a corresponding indifference to everything else that is

sacred, until God and sacred things are almost if not altogether lost sight of, and we are drifting away from those moorings which formerly held society tolerably secure and safe.

Among the many revelations that God has given to his people in this age neither last nor least is the one on keeping the Sabbath day holy and can be found in the Book of Doctrine and Covenants, Section fifty-nine. In vain we may plead as an excuse that the law that was given to ancient Israel is not for us, for the revelation that we have received contains more than the naked law; it also explains in what manner we shall employ ourselves on that day. The Lord says. "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon thy holy day. For verily this is a day appointed unto you to rest from your labors and to pay thy devotions unto the Most High."

Can language be any plainer than this? It does not say the day shall be devoted to pleasure but to the worship of God. And the Lord further says, inasmuch as we do this: "The fullness of the Earth is yours," etc. I am led to write upon this subject because of the extensive patronage that pleasure resorts receive from our people upon the Sabbath day during the Summer months. The clerk in the store, the accountant, the mechanic, as well as the laborer; and included among these we may mention women and children, indulge in forbidden pleasures upon the Sabbath day. The examples of the older ones are copied by the young, and there are many families, the members of which make their calculations for an out on the Sabbath day, and keep up the practice through the entire season. The results of such conduct will be most keenly felt sooner or later, for we cannot break a law of God with impunity and yet escape punishment.

We are approaching a time when we cannot longer ignore any part or portion of God's revealed will without speedy judgment following; and of all people upon the face of the earth, having not only the written word that we have received direct from heaven, but the living oracles as well, who are constantly reminding us of our duty, we should be the most strict in the observance of all things that God has commanded us.

Trains of cars, as well as vehicles of every description, can be seen on the Sabbath, from early morn until late in the day, loaded with pleasure-seekers going to or coming from their favorite haunts, until it has become a crying shame in the midst of Israel, and should be stopped.

Let our places of worship, where the holy sacrament is administered, be not only tolerably well filled, but filled to overflowing with devout persons who are anxious to renew their spiritual strength by partaking of the emblems, and thus receiving the spirit of that sacred ordinance, as well as to listen to the teachings of God's servants. Let the visiting of relatives and friends on the Sabbath day be indulged in less, for a great number of families make slaves of themselves to entertain their friends on that day, and thus not only is the visitors guilty of neglecting their duties, but the visited are prevented from attending to theirs. All the excuses we may make for our conduct in this regard, however plausible and apparently reasonable, are fully met by the word of the great I Am who changes not—"Remember the Sabbath day to keep it holy."

J. E. TAYLOR.

RASH oaths, whether kept or broken, frequently produce guilt.

FACTS ABOUT LEPROSY.

IN 1853 the government of Norway became convinced that hospitals for those afflicted with leprosy were a national necessity. This dreadful disease exists there to a greater extent than in any other country in Europe. For three hundred years it committed its ravages unchecked; but the attention of the government was so seriously awakened upon the subject, through the rapid increase of the scourge and the dark and ever-increasing cloud which it threw over the land, that in the year 1856 three hospitals were built and opened—one at Trondhjem, one at Molde and one at Bergen.

Norway is a poor country; its revenue is barely \$5,000,000 annually; and yet out of this \$1,000,000 is expended in fighting this disease.

The only cure for leprosy is separation. Those who have contracted the disease should be kept separate from the rest of the community. The disease is not hereditary, so says Dr. Armaner Hansen, the greatest authority in Norway on this subject; but he considers it contagious under certain conditions.

But the lepers are not willing to go to the hospitals and the law does not compel them to go; only paupers who are lepers can be sent to them without regard to their wishes. The government is being driven to seek more compulsory legal powers of separating the lepers who are not paupers, if not in the national asylums then in their own homes.

Many remedies for this terrible malady have been used, but without very successful results. All the effort that drugs have is to give some little relief to suffering. It is said that some of the early stages of the disease are very painful, but when it has fully developed itself physical suffering ceases. Some lepers live to an old age; but seventeen per cent. die between twenty and thirty years of age, and forty per cent. between thirty and fifty years. If any are ever cured they are, Dr. Hansen says, "*ruins of human beings.*"

It seems strange that in Norway, of all the countries in Europe—Norway the health-giving and beautiful, the grand and fair, the land of invigorating breezes, of far-stretching glaciers, of salt-water *fjords* running inland for a hundred and fifty miles—leprosy should have a home.

What is the reason, you ask, this awful disease exists there?

Leprosy was not unknown in Europe in early times; but in the days of the Crusades it increased very rapidly. The Crusaders, in the fifteenth century, went from all so-called Christian lands to Palestine with the design to drive the Saracens from Jerusalem and the other holy places. It became a religious duty to try and redeem that land from the power of the followers of Mohammed. Filled with pious zeal and a deep hatred of the infidel Saracens, they fell upon them and their places with all the horrors of war. But this frightful disease of leprosy, which they contracted by their licentious associations with the people of those lands, they brought back with them to their homes in Europe. Leprosy ravaged their homes with more destructive fury than they had assailed the Saracens with fire and sword. If the Saracens knew all the evils the Crusaders brought upon themselves and their nations by their acts they must have felt amply revenged. The scourge assumed such proportions in Europe that vigorous measures were taken to check it. Nineteen thousand hospitals, or as they were called, *lazar houses*, were established, and in the principle countries of Europe lepers were sought out and separated from their neighbors. Norway was the only land where this system was not adapted. In other lands the

disease disappeared; but in Norway lepers were suffered to live as other people did. For the hundreds of years which have since passed leprosy has existed, until its continuance and spread has aroused the government to action.

Leprosy is a disease of which frequent mention is made in the Bible. All my readers will remember the delightful narrative, in Second Kings, fifth chapter, concerning the little maid of Israel, who was the means of bringing cure and health to Naaman, the Syrian, who was a leper, by informing him that God had a prophet in Israel named Elisha; and his subsequent washing in the river Jordan; and the wonderful manner in which the leprosy seized upon Gehazi, the covetous servant of the prophet. In this case the leprosy became hereditary, for his descendants were lepers.

Leprosy is again making its appearance among modern nations. We occasionally hear of cases in the United States. One of the charges made against the Chinese is, that they introduce leprosy. Should the disease get a start, it would spread quickly among a corrupt, licentious people; its contagious influence would be speedily felt. How fortunately situated are the Saints! If they only obey the laws God has given them how many evils they escape!

KEOKI Q.

THE EXILE'S FAREWELL.

BY AUGUSTA JOYCE CROCHERON.

FAREWELL, give me thy faithful hand,
The golden moments fly,
Life's radiant sky is overcast
Beneath the darkening sky.
O, love, we thought to wander on
Together side by side,
Our joy is stilled and walls arise
That part us far and wide!
Yet firm we'll keep, while dear ones weep,
Faith that shall falter never,
The reign of wrong will pass away
Forever and forever.

Farewell, thy smile will light my gloom,
Thy prayers will bless each hour,
Rich treasures hid within my heart
Beyond the tyrant's power.
O, days, ye cannot stay your flight,
The shadows that ye cast
Will make but brighter, holier,
The exile's joy at last!
Still firm we'll keep, though dear ones weep,
Our faith shall falter never,
The darkest day shall pass away
Forever and forever.

As rivers, when they overflow, drown those grounds, and ruin those husbandmen, which, whilst they flowed calmly betwixt their banks, they fertilized and enriched; so our passions, when they grow exorbitant and unruly, destroy those virtues, to which they may be very serviceable whilst they keep within their bounds.

ARISE, O GLORIOUS ZION!

WORDS FROM L. D. S. HYMN BOOK,

MUSIC BY H. H. PETERSEN.

A - rise, O glorious Zi - on, Thou joy of lat - ter days, Whom countless saints re -
ly on, To gain a rest - ing place: A - rise, and shine in splendor, A -
mid the world's deep night; For God, thy sure de - fend - er, Is now thy life and light.

2 Let faithful Saints be rearing
The city of our Lord,
On mountain tops appearing.
According to His word;
A sought-out habitation,
By men of truth and faith,
A covert of salvation
From ignorance and death.

3 The Temple long expected
Shall stand on Zion's hill,
By willing hearts erected,
Who love Jehovah's will;
Let earth, her wealth bestowing,
Adorn His holy seat;
For nations great shall flow in,
To worship at His feet,

4 What though the word in malice
Despise these mighty things,
We'll build the Royal Palace,
To serve the King of kings;
Where holy men, anointed
To know His sovereign will,
Each ordinance appointed
To save us, will reveal.

5 Oh hear the proclamation,
And fly as on the wind!
For righteous indignation
Shall desolate mankind!
Then, Zion, men shall prize thee,
And bow b'fore thy shrine,
And they who now despise thee
Shall own thy light divine.

6 Through painful tribulation
We walk the narrow road,
And battle with temptation,
To gain that blest abode,
But patient, firm endurance,
With glory in our view—
The Spirit's bright assurance—
Will bring us conquerors through.

7 O grant, Eternal Father,
That we may faithful be,
With all the just to gather,
And Thy salvation see!
Then with the hosts of heaven
We'll sing th' immortal theme—
To Him be glory given,
Whose blood did us redeem.

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